

FIRST PRESBYTERIAN
CHURCH

PATERSON, N. J.

HISTORICAL SKETCH

5
MACARTNEY

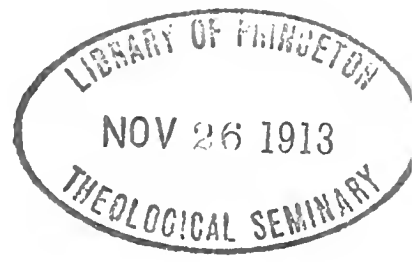
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A history of the First
Presbyterian Church of



A History
of
The First Presbyterian Church
of
Paterson, New Jersey
by
Clarence Edward Macartney

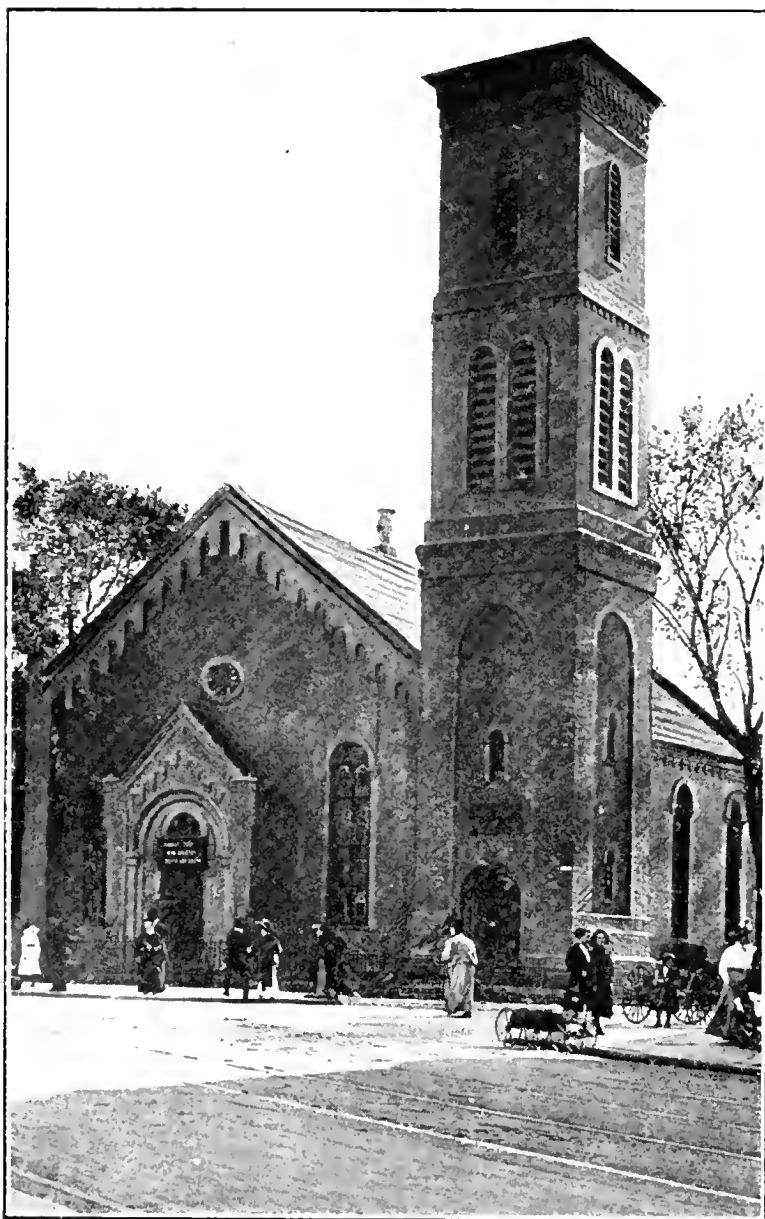


Published by the Church



PATERSON PRESS PRINT

To the memory of the seven pastors who have preceded me in the ministry of the church; and to my friends, faithful and loyal, who now comprise the congregation.



THE PRESENT CHURCH BUILDING, ERECTED 1852

In 1813 the only church in Paterson was the Old Dutch Church of Totowa. It was built in 1775 and stood on what is now Ryle avenue, south of Matlock street. It was in this church that Presbyterians then residing in Paterson had been accustomed to gather for public worship. Paterson was founded as a city in 1792, and the town was only two years old when Miss Sarah Colt, at the suggestion of her brother, Peter, gathered little children together and formed a Sabbath School. The records of the Sabbath School were destroyed in the fire in the lecture room in 1886, and for its early history we must rely on tradition handed down from one generation to another. The persistent tradition that a Sabbath School was founded in Paterson in 1794 is upheld by Henry Clay Trumbull's Yale Lectures on the Sabbath School, where we read: "A Sunday School was organized at the home of Mr. Thomas Crenshaw, in Hanover County, Va., in 1786. In January, 1791, at Philadelphia, the first Day or Sunday School Society was formed. In 1791 a Sunday School was started in Boston; in 1793 one was started in New York by Katy Ferguson, a colored woman; in 1794 one was started in Paterson." Robert Raikes opened the first Sunday School at Gloucester, England, in 1780. The school founded in Paterson by Sarah Colt was thus the first in New Jersey and one of the first in the United States.

By the year 1813 the Presbyterians of Paterson considered themselves sufficiently numerous to form a congregation. On the 10th of March a subscription paper was signed by more than fifty persons, the subscriptions varying from one to twelve dollars. A quaint reflection of the industrial life of the day is found in the entry, "David Auchinvole, ten dollars, & one dollar for each apprentice." On the 19th of August, 1813, thirty-seven men convened at the house of Mr. O. D. Ward and formed the "First Presbyterian Society in the town of Paterson." Samuel Colt, Brown King, Oshea Wilder, Alvan Wilcox, John Gould, David Auchinvole and John Colt were elected trustees and instructed to raise

money for a church building. At that time the trustees were obliged to swear to support the Constitution of the United States, and bear "true faith and allegiance to the Government established in this state." The papers of incorporation were filed in the Court House at Newark on August 30, 1813. The ecclesiastical organization was effected two months later, when, at their "usual place of worship," probably the Dutch Church, with the Rev. Mr. Hyllier as Moderator and Oshea Wilder as Clerk, the following persons, "humbly trusting in the grace of the great Shepherd and Bishop of Souls," united together as a Christian church "under the name and style of the First Presbyterian Church in Paterson" : —

Samuel Colt and Phebe, his wife, from the First Presbyterian Church in Newark.

Sarah, wife of Peter Colt, from the First Presbyterian Church in Newark.

Miss Sarah Colt, from the First Presbyterian Church in Newark.

John Clark and Jane, his wife, from Paisley, Scotland.

John R. Gould and Nancy, his wife, from the First Presbyterian Church, Newark.

William Dickey, from Philadelphia.

Oshea Wilder and Cornelia, his wife, from the Brick Church, New York.

Brown King, from Cedar street, New York.

David Auchinvole, from New York.

Widow Isabella King, from Philadelphia.

The male members of the congregation then proceeded to elect deacons and elders. David Auchinvole and John R. Gould were chosen deacons, and John R. Gould, David Auchinvole, Samuel Colt, Zadock Brown and Oshea Wilder elders, and ordained at the same meeting by the Rev. Mr. Hyllier. At this time the meetings of the Session were held at the home of Samuel Colt. The first celebration of Lord's Supper was observed by the new congregation on Nov. 14th, 1813, the Rev. James Richards officiating. During this period the church was served by



SARAH COLT
Founder of the Sabbath School

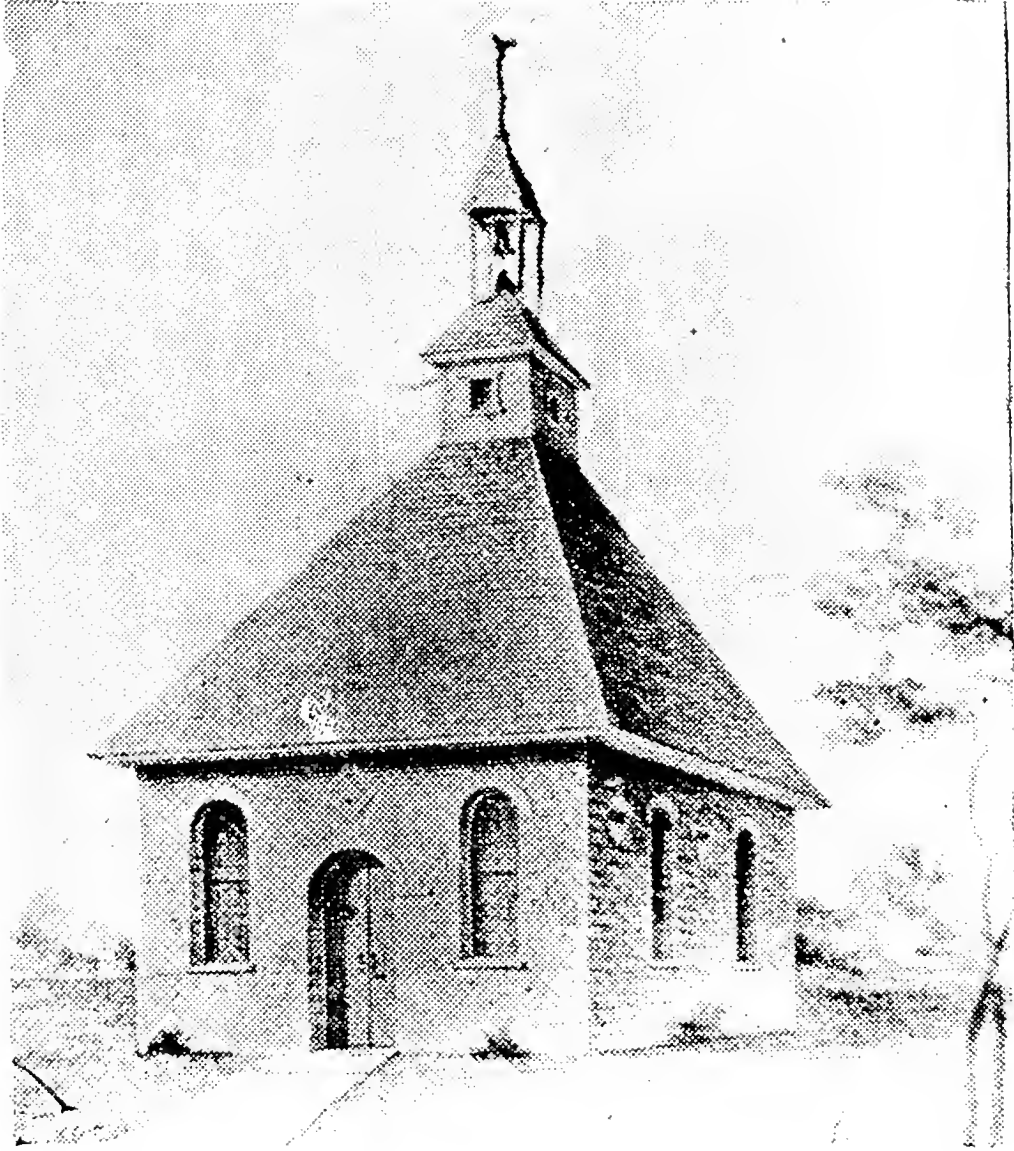
ministers in the Presbytery of Newark, Mr. Hyllier, Mr. James Richards, Mr. John McDowell, and Mr. Hooper Cummings. The latter minister was one Sabbath afternoon, in June, 1812, on his way back to Newark, when he and his bride of a few weeks stopped at the Falls of the Passaic to view the cataract. In some way Mrs. Cummings lost her footing and fell into the gorge. An uncharitable suspicion arose at the time that the minister had pushed his wife into the chasm.

The first installed pastor of the church was the Rev. Samuel Fisher, D. D., who was called to Paterson from the First Presbyterian Church of Morristown, one of the largest congregations in the state of New Jersey. Dr. Fisher was born at Sunderland, Conn., being the posthumous son of Lieutenant Jonathan Fisher, an officer in the Continental Army, who died of fever in camp at Morristown, N. J., March 10, 1777. His mother was a woman of strong Christian character, and three of her four sons became ministers of the Gospel. On the day of his birth Samuel was adopted by his uncle, Dr. Ware, and when five years of age went to live with him on his farm at Conway, Mass. In 1779 he was graduated from Williams College, the total expense of his four years being \$642.32. During his college course he was convicted of sin and made a public profession of his faith in the church at Deerfield. In 1801 he became tutor in Williams College, at the same time pursuing his theological studies. He was licensed to preach by the Berkshire Association, in Lee, Oct. 3, 1804. In 1809 he was called to the pastorate of the First Presbyterian Church of Morristown, N. J., where he labored until he came to Paterson in 1814.

On the 18th of January, 1814, the trustees of the church voted to give out the contracts for the new building. It was to be of frame and to measure forty by fifty feet. This plan was afterwards changed and a brick church erected. On the 2d of May, 1814, the trustees met and staked out the church lot on the property donated by the Society for Establishing Useful Manufactures. The lot was bounded by Cross, Spring (now Oliver, then named Spring, after the Dublin Spring at the corner of

Spring and Mill streets,) Ward street, and the Paterson and Hamburg turnpike (now Main street). The cornerstone was laid by Dr. Fisher August 5th, 1814. This stone bore the initials of the church, the date, and the name of the pastor. It was saved from the ruins of two fires and is now in the wall of the vestibule under the tower at the northeast corner. The building of the church dragged through several years and was not completed until 1819, when the pews were built. The records of the meetings of the trustees during this period speak of the "School House" as the meeting place. This was probably the Academy at the corner of Market and Union streets. On Oct. 3, 1814, there was a call for a meeting of the congregation "at early Candle Lighting." Notices were posted on the tree in front of the Dutch Church, where the congregation worshipped. We find the trustees debating as to whether they shall build a pulpit "with or without a canopy." The Second Church, Newark, seems to have been the touchstone of ecclesiastical architecture at that time, for the trustees voted that the pews in the new church are to be "equally as good as those in the Second Church, Newark, provided the cost is not more than \$2.50 a pew." In October, 1819, we find the trustees meeting in the church building, which must have been dedicated some time previous to that date. Dr. Fisher was the real builder and maker of the church. He worked in it himself, and with his colored man cut down trees in the woods and hauled the logs to the village, as well as collecting funds. On the evening of the 20th of June, 1822, the newly finished church was struck by lightning and partially demolished. The Paterson "Chronicle" of Wednesday, June 25, 1822, had this account of the disaster:—

"The Weather. For a considerable length of time previous to Thursday last, vegetation, in this region of country, had been suffering under a continued dearth. Although the season of summer had progressed to the usual period of occasionally refreshing showers, yet the clouds seemed to lack moisture and the earth was parched with thirst. The green verdure of the fields lost its hue, and the products of agriculture sympathized in the general gloom.



OLD DUTCH CHURCH

Where the congregation first worshipped

Melancholy indeed were the prospects of the husbandman: but He 'who hath stretched forth the heavens, and laid the foundations of the earth' remembered us in mercy.

"On Thursday morning it commenced raining, and continued mostly through the day, with a cool air. Near night the clouds broke, and the air partially cleared, at evening, however, a dark cloud hung over the western horizon, and soon gave appearance of a heavy shower. It came, and between the hours of 10 and 12, this town was visited with a most awful display of divine magnificence. The whole atmosphere seemed enveloped in one general electric blaze, while loudly repeated peals of thunder rolled through the air, and man, feeble man, with fearful heart, tremblingly beheld the majestic scene.

"During this period of awful grandeur, while the vivid lightning played harmlessly around our dwellings, the Brick Presbyterian Church in this village became the devoted object of its terrible attack. A sudden stroke fell upon the steeple, the timber part of which was materially injured. Passing down to a level with the floor of the gallery, a branch of the electric fluid seemed to bend its course for the stove pipe below; and, as is believed, was conducted by the diverging branches through each opposite window of the building. A part of the gallery floor and its supporting timbers were removed—some sashes and about 370 panes of glass were broken. The whole damage is estimated from 500 to 800 dollars.

"A subscription has been opened and the amount already obtained, we understand to be very respectable, and highly characteristic of Christian liberality."

Under the same date we find an effusion by a local bard who signs himself "Aristarchus." Aristarchus had been much moved by the storm, and among the innumerable stanzas in which he pours forth his soul is the following, referring to the church:—

Among its victims, waiting stood,
A sacred Temple, firmly bound;
Darting amid the falling flood,
Totter'd the fabric to the ground.

Here pause my soul! why was I sav'd,
When threat'ning vengeance hover'd round:
'Twas th' Almighty hand that sav'd,
A trembling sinner from the ground.

Then in obedience to his call,
Let us adorn his sovereign sway;
That the same hand that sav'd our fall,
May save us at the judgment day!

On the Sunday succeeding the calamity Dr. Fisher preached in the ruined church on the text, "Judgment must begin at the house of God." The sermon was followed by an outpouring of the Holy Spirit and a revival of religion such as more than compensated for the material loss and disaster. The reconstructed church faced on Oliver street and was known as the "Brick Church."

During Dr. Fisher's ministry of twenty years the church continued to grow in numbers, although laboring under constant debt. "The present necessities of Dr. Fisher" is an item of business ever before the trustees and notes are continually being given to "settle" obligations. In 1834 the women took hold of the financial situation and permission was granted to Mrs. Berry to form a "female association" to raise money for the indebtedness. This was the first woman's organization in the church. The Session records of that period of the church's history afford an interesting study of the manners and life of the people and the human nature of the saints. Strict supervision was exercised over the lives of the members of the church and no rumor, "Common Fame," as the minutes have it, concerning the conduct of a communicant was allowed to pass uninvestigated. Purity of doctrine, too, was carefully guarded. On one occasion we find Robert King before the Session for examination. Finding "that his mind was laboring on several important points and that he had not set up the worship of God in his family" the Session refused to receive him into membership. At a subsequent meeting the difficult points were



SAMUEL FISHER
The First Pastor of the Church



SYLVESTER EATON

The Second Pastor of the Church

cleared up and he was admitted to the communion. Mrs. Mary Simpson was brought before the Session for having joined the "Shaking Quakers." Not satisfied as to her "renunciation of that fanatical and heretical sect," the Session suspended her. Other offences with which members are charged range all the way from intoxication to "attending the Episcopal church." Lydia ——— was compelled to make public confession of "guiltily taking a gown from one of her sisters in the Lord and unlawfully appropriating it to her own use." Another is charged with "walking on the Sabbath"; another with "unlawfully taking a Merino shawl"; another with "playing cards;" another with "spending an evening in dancing at General Godwin's Hotel, when the lecture preparatory to the communion was held in the church." But the most common offence was intemperance. The Session was no respecter of persons and men most prominent in the early history of Paterson were haled to its bar of judgment. The Sessional indictment makes interesting reading; sometimes it is "excessive use of ardent spirits," sometimes "immoderate use," sometimes the "intoxicating use," but always spirits and always ardent. Then, as now, intemperance was one of the chief obstacles to the work of the Holy Spirit in the hearts of men.

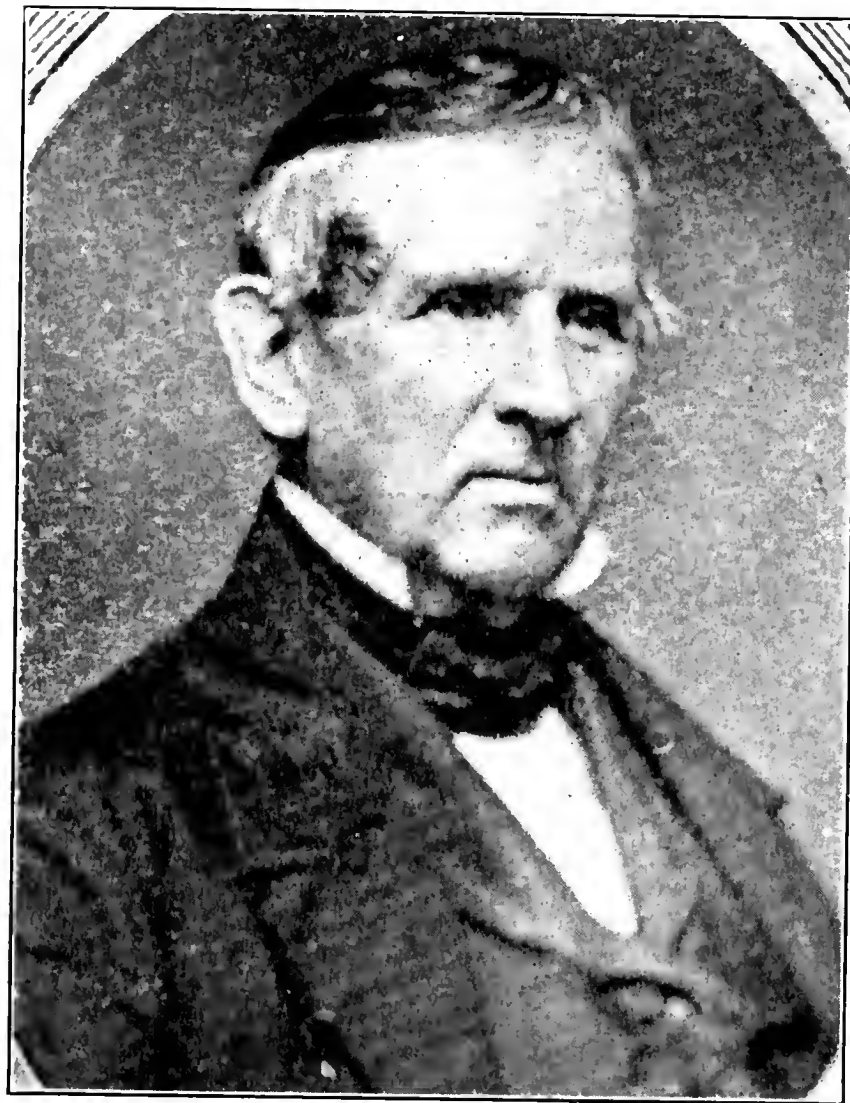
From the fragmentary records of this period we glean that a hearse was purchased in 1827 and a cemetery on Market street in 1830. In 1831 a Session House was built on the church lot. C. Brower is the first sexton on record. In 1831 the trustees fixed his salary at \$40.00 a year and defined his duties as follows: "To ring the bell; sweep the church once a month and dust it the following day; to trim and clean the lamps." In 1840 Christopher Brower had evidently grown lax in his duties and was dismissed. His successor was Matthew Jackson, who reigned in Israel, with occasional prayers for an increase in salary, until 1867, when he was succeeded by one who rejoiced in the name of Jeremiah Pye. The job was then worth \$150.00 a year. Mr. Pye combined the offices of collector and sexton, probably that of grave digger also. The trustees were about to dismiss him when he sent the keys

to the Secretary with the statement that he had secured a better job in Hoboken. This was in 1875. There were numerous candidates for this high office of the keys, and out of this number was chosen George Webster, colored, at \$5.00 per week. Mr. Webster had assigned to him the disagreeable duty of "examining the falling in of the soil of the Old Cemetery & in case of the exposure of the remains of the Dead at once have them carefully buried." He was compelled to go out to the cemeteries twice a week. Evidently George did not relish his job, for in May, 1877, the Grand Jury brought a Presentment against The First Church, the Market Street M. E. Church, and St. Paul's Protestant Episcopal Church for permitting their cemeteries to become a public nuisance. It is amazing that churches, municipality, and relatives permitted this abomination of desolation to lie undisturbed until the administration of the present Mayor of Paterson changed these howling wastes into a beautiful park. Webster gave up the keys and the spade in 1881 and was succeeded by Robert Wilson. Mr. Wilson lasted for a year and was followed by Freeman Strait at one dollar per day. He served until 1887 and was succeeded by John Faux. In 1905 John Faux was succeeded by William Spreen, and he in 1912 by the present efficient and amiable sexton, Ezra Kalle.

During the pastorate of Dr. Fisher the cholera raged in Paterson and more than eighty persons died of the plague. The faithful and courageous minister waited on both soul and body and prepared the dead for their graves. In 1830 Dr. Fisher took a census of Paterson. The document contains these interesting facts : —

"Total population, 9,085 ; Presbyterians, 384 ; Reformed, 323 ; Unitarians, 2 ; Deists, 4 ; 20 pay schools, and one free school for poor children ; 40 groceries and 5 grogshops, where little else but ardent spirits is sold ; 163 widows ; 19 manufactories of cotton."

The Colt family were interested in the manufacture of cotton duck, at that time the principal industry in Paterson. Many a fast sailing American clipper spread the cotton sails made in Paterson on the seven seas, and many a Conestoga wagon,



JOHN FLAVEL CLARK
The Third Pastor of the Church



THE REVEREND MATTHEW ALLISON
The Fourth Pastor of the Church

rumbling over the Alleghanies, displayed the canvas covers made in Paterson in the remote settlements of the Ohio valley.

After twenty years of service, during which time he had built two churches and seen his congregation grow from twenty-four persons to five hundred and twenty-four, Dr. Fisher resigned the pastorate of the church and removed to Ramapo, where he served as missionary. He afterwards was pastor of a church at Greenbush, opposite Albany, N. Y., until 1850. He died at Succasuna, N. J., Dec. 27, 1856, in the seventy-ninth year of his age and of his ministry the fifty-second. In person Dr. Fisher was of large frame and commanding presence. Princeton College conferred on him the degree of Doctor of Divinity in 1827, and in 1838 he was chosen as the first moderator of the General Assembly of the "New School" Presbyterian Church. On Nov. 27, 1908, a memorial tablet, given to the church by the descendants of Dr. Fisher, was unveiled with impressive ceremonies. The address was delivered by a grandson, Alfred R. Kimball, Esq., of New York. The tablet is on the south wall of the church and bears the inscription which was placed on Dr. Fisher's tomb in Laurel Grove Cemetery :—

In Memory Of
Samuel Fisher, D. D.
The First and For Twenty Years
Pastor of This Church
1814—1834
An Orphan
Whose Father Fell In The Revolution
He Rose to Eminence As A Scholar
By His Own Efforts
A Minister Of Christ
For More Than Fifty Years
His Record Is In The Hearts Of Hundreds
Converted Under His Ministry
His Memory Is The Precious Inheritance
Of The Churches To Whom He Ministered
Born June 30, 1777
Died December 27, 1856
Erected By His Grand Children

On the 16th of June, 1834, the Rev. Sylvester Eaton, pastor of the First Presbyterian Church of Buffalo, New York, was called to be the second pastor of the First Church. Sylvester Eaton was born August 12, 1790. He was educated at Williams College and Princeton Theological Seminary. For five years he was pastor at Norwalk, Conn., and after that supplied the pulpit of Dr. Sprague's church in Albany, N. Y. He was installed as pastor of the First Presbyterian Church of Buffalo, New York, April 9, 1828. His contemporaries speak of Dr. Eaton as a man of unusual eloquence in the pulpit and a strong character. On the 9th of November, 1836, Mr. Eaton resigned the pastorate and removed to Poughkeepsie, where he served a church for four years. His health then failing, he returned to Paterson, and thence went to Troy, N. Y., where he died on the 14th of May, 1844, in the fifty-third year of his age and of his ministry the twenty-sixth. In 1844 the congregation of the First Church in Paterson subscribed generously for the relief of their former pastor, who was then in his last illness at Troy. The record of the subscription is a tribute to both pastor and congregation.

Mr. Eaton was followed in the pastorate by the Rev. John Flavel Clark. He was born in New Brunswick, N. J., Dec. 10, 1788, when his father, Joseph Clark, D. D., one of the most prominent ministers of New Jersey, was pastor of the Presbyterian Church at that place. He was graduated from Princeton College in 1807. After studying theology for a time at Andover, he entered the Theological Seminary at Princeton. On June 15th, 1815, he was ordained and installed pastor of the Presbyterian Church, Flemington, N. J. In 1837 he was called to Paterson, where he served until May, 1841. From Paterson he went to the Presbyterian Church of Oyster Bay, Long Island, and from there to the Presbyterian Church of Fishkill Village, N. Y., where he died in 1853, in the sixty-ninth year of his age and of his ministry the twenty-eighth. His person was large and portly, with a beaming countenance. His church honored him by making him a director of the Theological Seminary at Princeton.



WILLIAM H. HORNBLOWER
The Fifth Pastor of the Church



DAVID MAGIE

The sixth pastor of the church

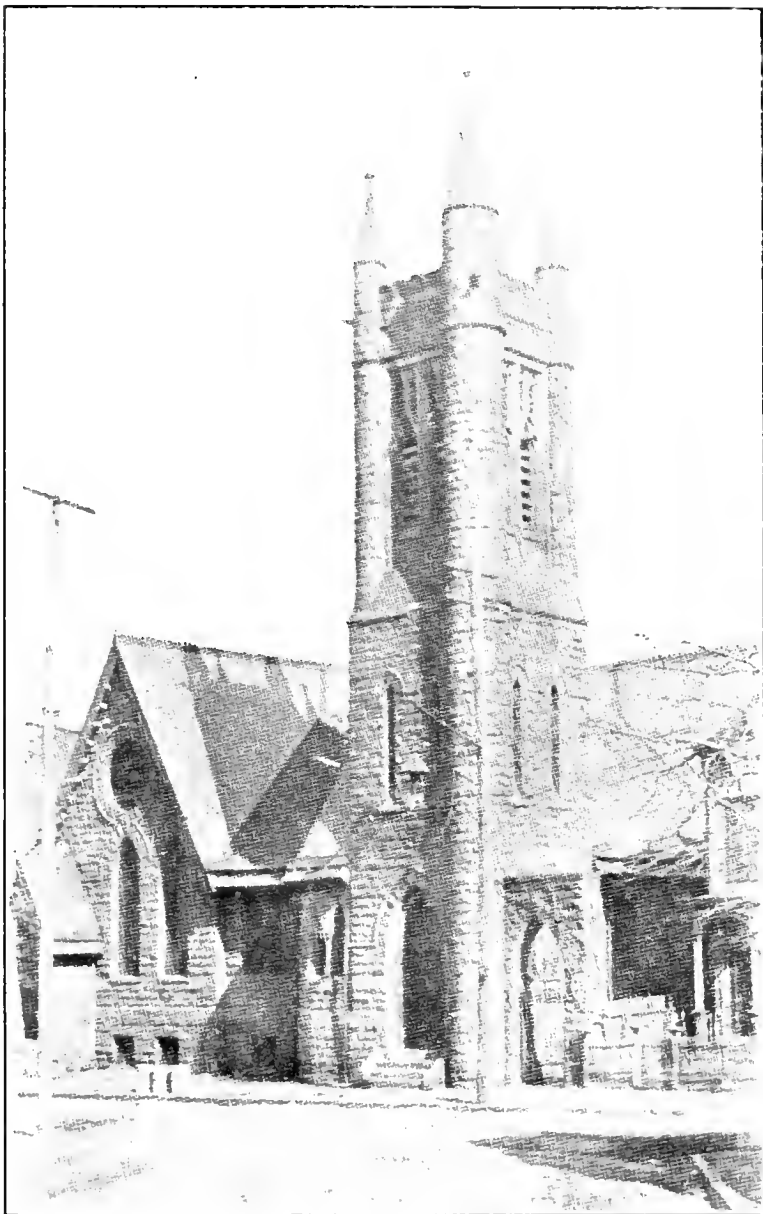
During the pastorate of Mr. Clark the Presbyterian Church in the United States was disrupted by the great schism known as the "New School" movement. In 1802 a Plan of Union was consummated between the Presbyterian Church and the Congregational Church, at that time alike in teaching and doctrine, and differing only in minor details of church polity. By this arrangement Presbyterian ministers could serve Congregational churches and vice versa. But not many years had passed before confusion and dissatisfaction began to appear. From New England came new interpretations of Christian doctrine and new methods of administration which were resented by the more conservative. Slavery, too, began to agitate the church. The New School felt that the church must denounce the institution; they were the Abolitionists. The "Old School" felt that duty did not require the church to pronounce on the subject. Albert Barnes and Lyman Beecher, father of Henry Ward Beecher, were tried for heresy and the whole church was rent with the "rabies theologorum." In 1837 the General Assembly exsindred three Presbyteries. This led to the organization of a distinct ecclesiastical body known as the "New School." The first moderator of the "New School" Assembly was the first pastor of this church, Dr. Samuel Fisher. Paterson was not exempt from the storm. In November, 1836, we find a prophecy of it in a minute recording the dismissal of a number of persons to form the First Free Independent Presbyterian Church of Paterson. The Presbytery of Newark, which had authority over the First Church of Paterson, cast in its lot with the "New School," but the staunch conservatives of the congregation called a meeting and on April 13, 1840, the First Church voted to continue its connection with the Synod of New Jersey, "Old School," and applied for admission to the Presbytery of Elizabeth Town. This action had been expected by the adherents of the "New School," who, to the number of twenty-seven persons, of whom three were elders, Aaron King, John Bensen and Caleb Munson Godwin, seceded from the First Church on May, 1840, to form the Second Presbyterian Church of this city. The seceders met first in a building used by the

Methodist Protestants on the corner of Hotel and Smith streets, in what is now the garden of the Agnew residence. In November, 1869 the great schism was healed and "Old" and "New" Schools became one ecclesiastical body, the union being consummated at Pittsburgh.

On the 30th of December, 1841, the Rev. Matthew Allison was called to the pastorate of the church. Mr. Allison was born the 28th day of July, 1794, at Windy Edge, Strathaven, Lankshire, Scotland. He matriculated at Glasgow University and was graduated in 1814 at the age of nineteen. In 1817 he was graduated from the Divinity Hall and licensed to preach by the Relief Presbytery of Glasgow. On the 4th of August, 1818, he was installed pastor of the church at Kilbarchan, about twelve miles from Glasgow. Here he labored with eminent success for twenty-three years, when his love of civil liberty and his admiration for the government of the United States led him to demit his charge in Scotland and come to this country in May, 1841. A few months later he was called to the First Church of Paterson. Owing to ill health in his family he resigned his charge in Paterson on the first day of May, 1843, and returned to Scotland. The next year he returned to America and became pastor of the churches of Mifflintown and Lost Creek, in the Presbytery of Huntingdon, Pennsylvania. There he labored until his death, July 8th, 1872, in the seventy-eighth year of his age, and of his ministry the fifty-fifth. He was buried in the Presbyterian Cemetery at Mifflintown in a spot which he himself had chosen, overlooking the beautiful valley of the Juniata.

Dr. Allison was a living example of *mens sana in corpore sano*. He wrote his sermons with great care, but delivered them from memory. He was strictly orthodox and very evangelical in his preaching. He was particularly gifted in prayer. Those who knew him say that he was "remarkable for his fluency, pathos, conciseness, comprehensiveness in prayer. His prayers were the utterance of the heart's desires and the appeals of a helpless, needy soul, to our Heavenly Father with filial confidence."

The financial condition of the church seems to have grown



THE WESTMINSTER CHURCH

Founded by a colony from The First Church in 1831.



THE CHURCH OF THE REDEEMER
Founded by a colony from The First Church in 1886.

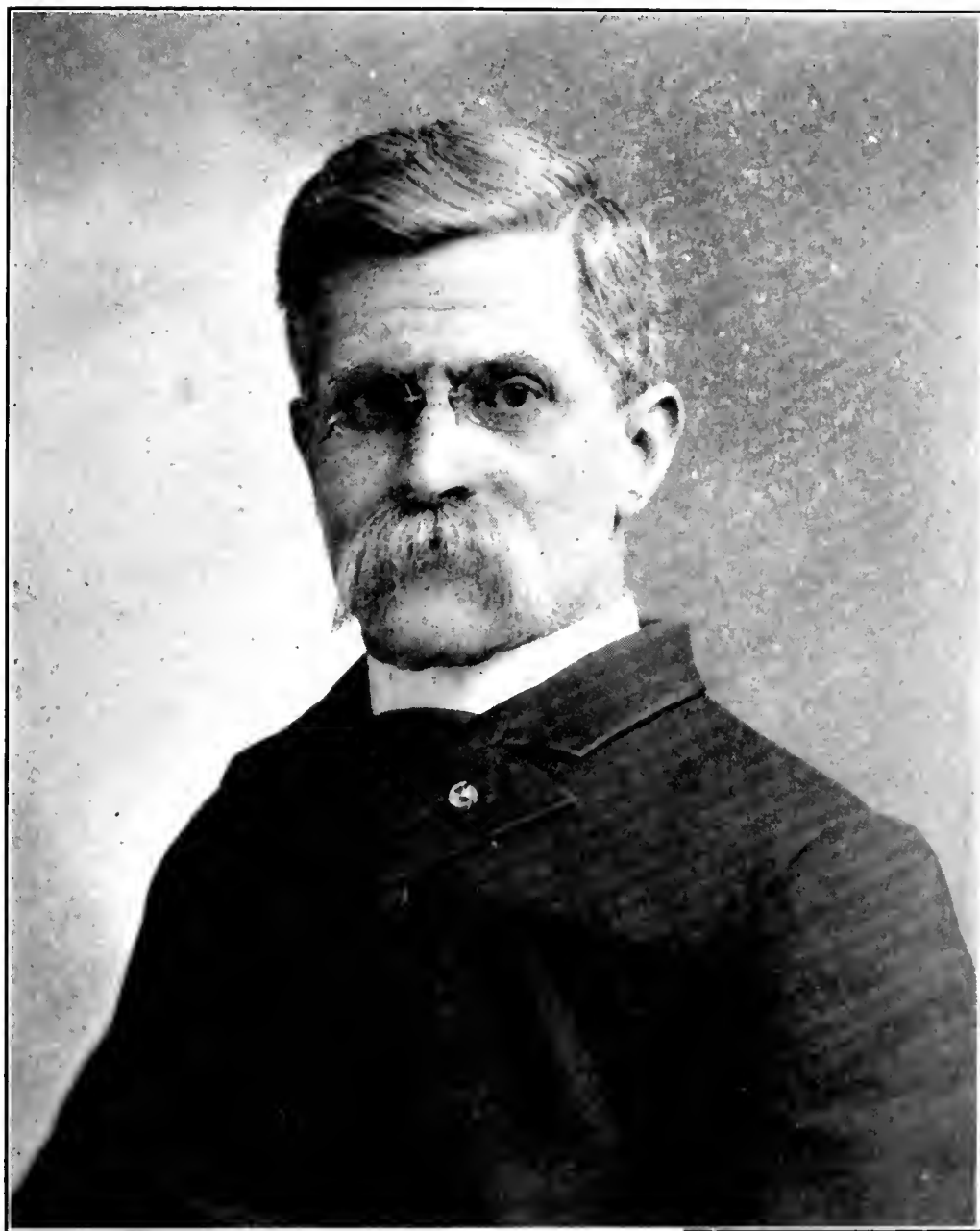
worse as the century advanced, for shortly after the resignation of Mr. Allison the church property and the cemetery lots on Market street were sold at sheriff's sale. The property was bought in by the Society for Establishing Useful Manufactures and reconveyed to the church with sundry restrictions. The premises were not to be liable for any debts of the church and to be used at all times as a church and not as a place of residence, or for carrying on any trade, business, or occupation. If at any time the congregation passed from under the control of the General Assembly of the Presbyterian Church in the United States of America, commonly known as the Old School General Assembly, or if the doctrines of the Presbyterian Church should no longer be taught and inculcated, the property was to revert to the Township of Paterson for the use of Free Schools in which the Holy Bible should be used as a text book. Although the property was given to the church in the name of the Society for Establishing Useful Manufactures, the real benefactor of the church was Roswell L. Colt, who had purchased practically all the shares in the Society. In 1830 Mr. Colt built a mansion on Colt's Hill. This mansion with its beautiful grounds stood directly opposite the church and for many a year was one of the sights and boasts of Paterson. Even now the faces of the older residents will glow with enthusiasm as they tell of its walks and drives, its arbors and conservatories, its "Tam O'Shanter" and "Souter Johnny," and divers wonders.

On the fourth of January, 1844, William H. Hornblower, a licentiate of the Presbytery of New Brunswick, was called to the pastorate at a salary of \$700.00. The coming of Dr. Hornblower marked the beginning of an important epoch in the history of the First Church. He was born in Newark, N. J., March 21, 1820, of a distinguished family. His father was a chief justice of New Jersey, and his great-grandfather, Josiah H., was speaker of the Assembly and a state senator during the Revolution, and a member of the Continental Congress. William H. Hornblower was graduated from the College of New Jersey, now Princeton University, in 1838, when he was eighteen years of age. He then

studied law for a year in his father's office. A tract written by Dr. Archibald Hodge, of Princeton Seminary, was the means of his conversion, and he then consecrated himself to the ministry of the Gospel. He studied theology at Princeton Theological Seminary, from which institution he was graduated in 1842. After a year of labor in the "Pines," then and now the most immoral and unenlightened section of New Jersey, he came to Paterson and took the part of an assistant in the First Church, the acting pastor, Rev. Sylvester Eaton, being in poor health. After the resignation of Mr. Allison he was at once called to be pastor of the church, and began his long term of faithful, brilliant and successful service. He came to Paterson at a time when the town was entering upon an era of great industrial prosperity, and the prosperity of the town was not unnaturally reflected in the church.

Dr. Hornblower had been pastor for six years when the church building was destroyed by fire. On the 5th of October, 1850, a tinsmith was at work on the roof, when his charcoal furnace was overturned and the church set on fire. The volunteer fire department was quickly on hand and began to pump water from the Dublin Spring. But their efforts were unavailing and the building was completely destroyed. On the 21st of October, at a meeting held in the lecture room of the First Reformed Church the congregation voted to rebuild the church and erect a lecture room also. The lecture room appears to have been completed first. The new church, the building now standing, was dedicated on the 16th day of November, 1852. Dr. David Magie, pastor of the First Presbyterian Church, Elizabeth, the Rev. Nicholas Murray, and two former pastors, John Flavel Clark and Dr. Samuel Fisher, and Dr. Hornblower participated in the services. The cornerstone which had been saved out of ruins of two fires was placed in the wall under the tower as noted above. In 1859 the church which only a few years before had been sold under the hammer reports a balance in the treasury of \$119.00.

For ten years the church was without a bell, but in 1860, largely through the efforts of Mr. Edward Clark, the present bell



FRANKLIN E. MILLER
The Seventh Pastor of the Church

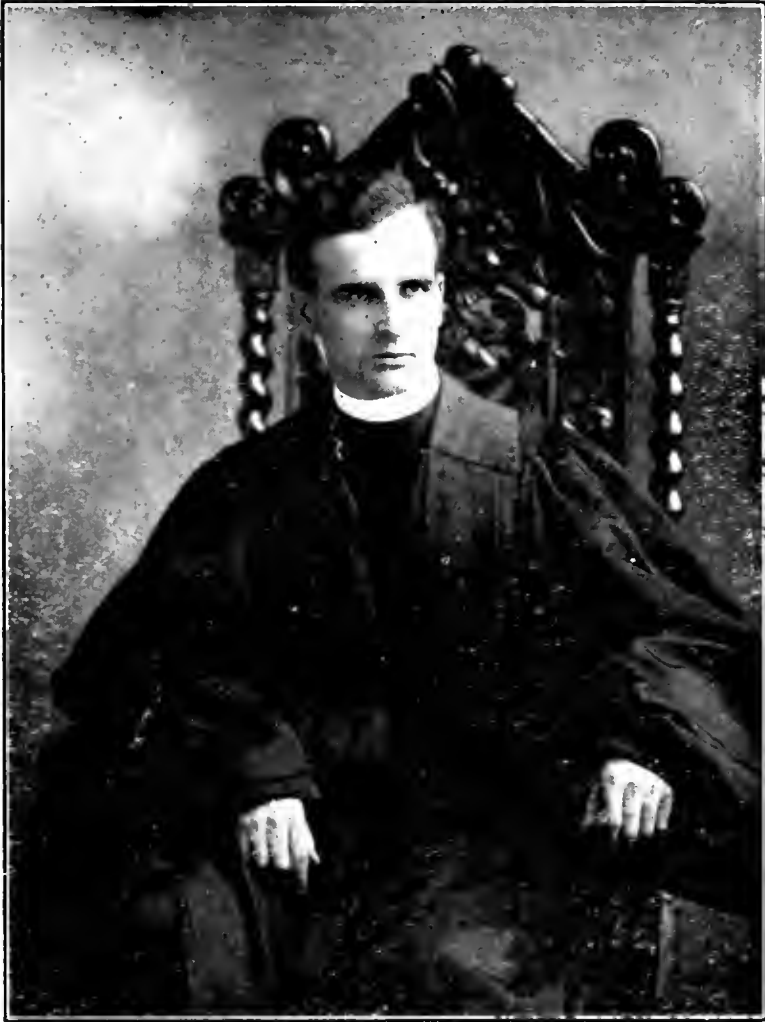
was placed in the reconstructed tower of the church. The bell cost \$1,500.00 and weighs three thousand pounds. Ever since that time the bell with its rich musical tones has called men to worship God. In 1884 neuresthenics in the vicinity of the church complained about the ringing of the bell, and the trustees instructed the sexton to cover the clapper with leather in order to soften the sound. When the Gamewell fire alarm system was introduced in 1872 the alarm was attached to the bell. At a meeting at which the request of the city was being discussed some objected on the score of annoyance during divine service, when Socrates Tuttle interposed that Dr. Hornblower had been giving them a fire alarm for the last twenty-five years and this new alarm would be no annoyance.

When the first congregation gathered in the first church building in 1819 they sang the Psalms of David without the assistance of any musical instrument. In 1834 the Session granted the Singing Society permission to use a bass viol in the church. This instrument was afterwards introduced into the Sabbath services, much to the disgust of some of the congregation, among them John Bensen, who said it was all right in a dance hall but not in a church. Mr. Bensen's daughter, Mrs. Clundell, now ninety-one years of age and probably the oldest person living who worshipped in the church destroyed in 1850, sang in the choir when the bass viol was in use. She relates how on Christmas morning the chorister, Mr. Wilder, would fling his bass viol over his back and take the choir to the Falls of the Passaic, where, with the accompanying roar of the cataract, they sang the hymn "Hail to the brightness of Zion's glad morning". This same Mr. Wilder was in 1839 engaged to train the choir at a salary of \$25.00 a year.

In 1845 Mr. Roswell Colt gave a lot worth \$300 and \$150 in cash for the purchase of an organ; \$750 was raised and the organ set up in the church. This organ was burned in the fire

of 1850. A new organ was undoubtedly purchased for the new church. In 1860 Mr. Field appears as chorister and Miss Jane Van Saun as organist. Mr. Charles Atherton had charge of the music from 1862 until his death in 1870. He raised the funds for the new organ which was installed in 1866. This organ was moved from the gallery and placed in the arch back of the pulpit when the church was repaired in 1894. In 1907 it was replaced by the present instrument. The old organ now sounds the TeDeum in the Holy Communion Protestant Episcopal Church on Park avenue. Mrs. John S. Tylee, recently deceased, was engaged as a singer in the choir in 1872 and was the soprano soloist for quarter of a century. On the 28th of February, 1897, her silver jubilee was observed by a special service of music in the church. Other singers that I find mentioned in the records of the church are Mrs. Low, Mr. Smith, Mr. Samuel Tasney, Miss McCall, the Misses Lizzie and Carrie Orchard, Miss Frost, Miss Graham and Horatio Snyder. Florian Oborski was a notable musician and for many years the organist of the church. Among other organists have been Mr. Opitz and Mrs. John E. Tylee. The present organist, Mr. George Benz, has served since 1907. Mr. Samuel Barbour, bass soloist, has been associated with the choir for nineteen years. Mrs. Peter MacDonald, the present soprano soloist, has served for six years. In November, 1908, Mr. C. Mortimer Wiske was appointed chorister and organized the large chorus choir which now leads the singing. Mr. Wilder scraping away at his bass viol would be a strange sight in our church today.

The First Church was born amid the throes of the War of 1812 and three times since it has heard the tramping of armed men going forth to war. Of all these days of war by far the most stirring were the days of the Sixties. On the 22nd of April, ten days after Fort Sumter was fired on, Paterson was placarded with the following summons:—



CLARENCE EDWARD MACARTNEY
The Eighth Pastor of the Church

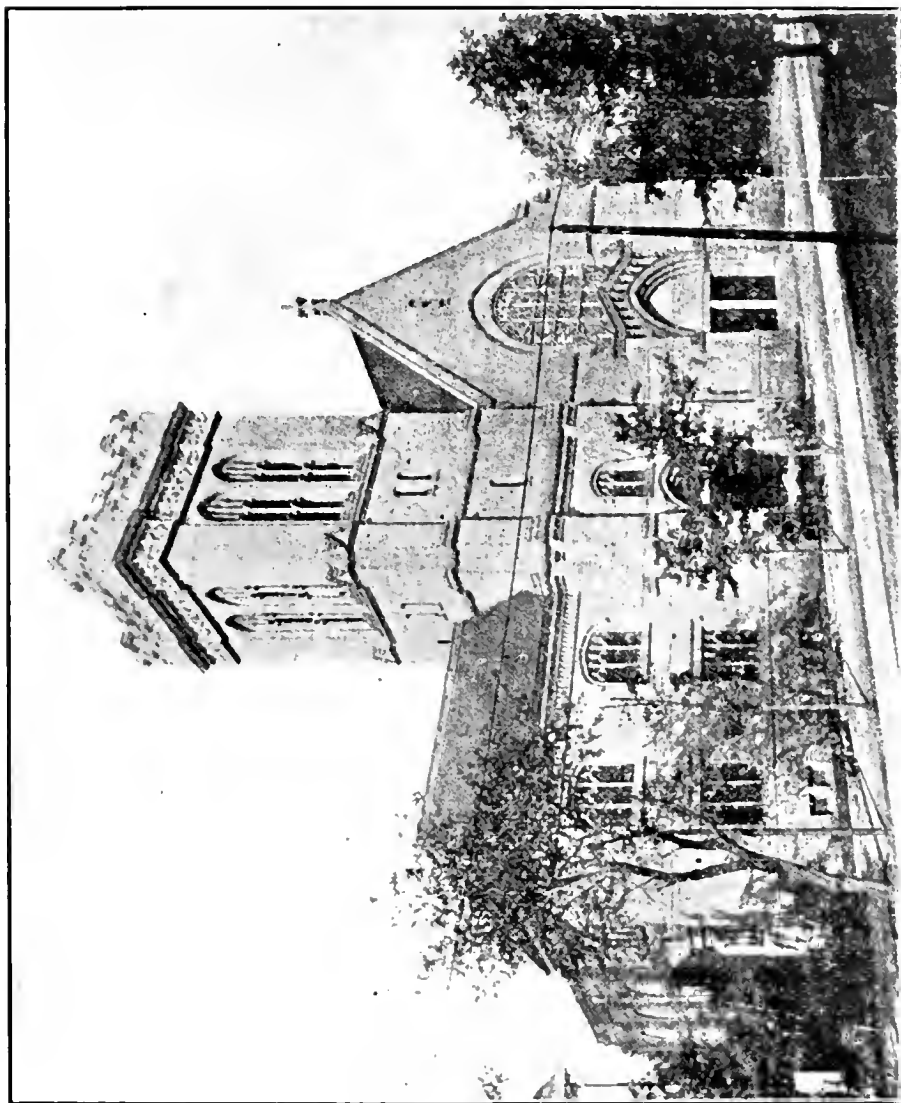
To Arms!

"The undersigned wish their fellow citizens of the City of Paterson and vicinity, without regard to past political opinions or associations, to meet tomorrow, Tuesday afternoon, at 2 o'clock, in front of the City Hall, to express their sentiments on the present crisis in our national affairs, and their determination to uphold the Government of their country, and maintain the authority of the Constitution and its laws."

The prominence of the men of the First Church in the affairs of the city at that time is shown by the fact that almost all of the names affixed to the call to arms were members of the congregation. Among them I note: Daniel Barkalow, Philip Rafferty, Henry Low, A. J. Sandford, D. G. Scott, John Brown, Samuel Smith, J. A. Canfield, E. T. Prall, A. A. Hopper, Aaron Pennington, A. B. Woodruff, John Hopper, H. A. Williams and George Wiley. Mayor Prall presided at the public meeting, and Dr. Hornblower, H. A. Williams, and other members of the congregation addressed the assemblage. The Captain of one of the first companies to leave Paterson for the war, E. J. Ayres, was a member of the First Church. Andrew Derrom went out as Colonel of the Twenty-fifth New Jersey Volunteers and rendered a good account in the Peninsular Campaign in 1862. Dr. Frederick Weller, surgeon of the Ninth New Jersey Volunteers, was drowned at Hatteras Inlet, January 15, 1862, and the Rev. Francis Butler, a brother of Mrs. Hornblower, and chaplain of the Twenty-fifth Volunteers, was wounded in action May 3, 1863, and died the next day. Robert Brainerd Redman, a teacher in the Sabbath School, was taken prisoner and confined at Andersonville. After his release he died from the effects of the imprisonment at Vicksburgh, April, 1865. Edwin Birley, Sergeant Company I, First Regiment, was killed at Williamsburgh, Va., May 5, 1862. These last two are remembered by memorial tablets on the walls of the lecture room. During the early days of the war the flag of the nation waved from the tower of the church. There the gifted and eloquent pastor of the church

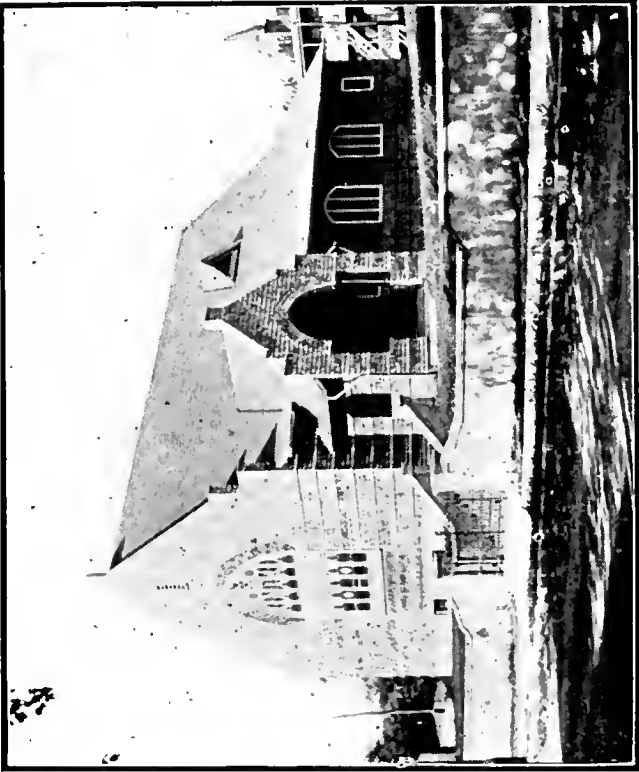
preached sermons which strengthened men's hearts in the Union; and there the people of the city met together to pay their final tribute to the young men who had gone forth and given the "last full measure of devotion."

On the 21st day of August, 1871, after twenty-seven years of service, Dr. Hornblower resigned the pastorate to accept a call to the chair of sacred rhetoric and pastoral theology in the Western Theological Seminary at Alleghany, Pennsylvania. It was with deep and unfeigned regret that the congregation concurred with him in the request that the Presbytery dissolve the pastoral relation which had bound them together so long. Dr. Hornblower proved as successful a professor as he was preacher and pastor. No member of the faculty was more beloved and the fragrance of his prayers yet lingers in the memory of those who sat under him in the seminary. On the 16th of July, 1883, Dr. Hornblower died at Alleghany, Penna., in the sixty-third year of his age and of his ministry the fortieth. His funeral was held in this church. Among those who participated in the services were the Rev. Dr. Imbrie, Dr. Charles Shaw, Dr. David Magie, Dr. Stevenson, Dr. A. A. Hodge and Dr. Benjamin Warfield, the last two his associates in the Seminary at Alleghany. Dr. Imbrie spoke of him as follows: "I have known him in every relation. I have been entertained by him; I have seen him in the pulpit as a preacher of the Gospel, and out of it as a presbyter and pastor; I have met him in the social literary circle, and in all he was ever the same gifted, cultivated, wise, kindly, courteous Christian minister, gentleman and friend." On October 25, 1909, a tablet to his memory was unveiled on the north wall of the church. The tablet was the gift of his son, William B. Hornblower, of New York. At the services when the tablet was unveiled addresses were delivered by William B. Hornblower, the Rev. David Magie, D. D., Dr. John Patterson and the Rev. Clarence Edward Macartney. The tablet bears this inscription:

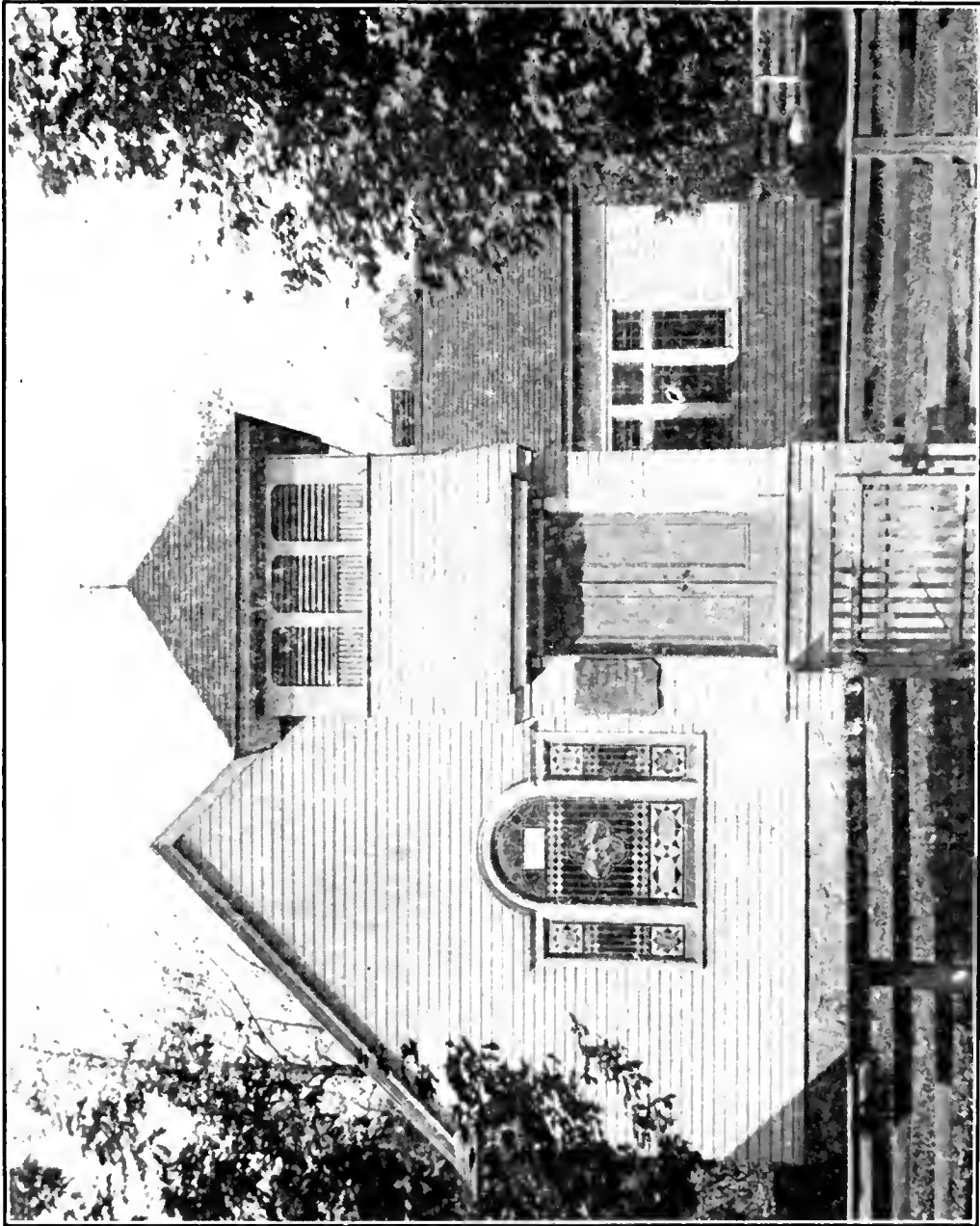


THE SECOND PRESBYTERIAN CHURCH
Founded by a Colony from the First Church in 1840





THE TOTOWA CHAPEL



ALBION PLACE CHAPEL



In Memory Of
WILLIAM HENRY HORNBLOWER, D. D.
For Twenty-seven Years
Pastor of This Church
1844—1871
From 1871 to 1883 Professor
In The Western Theological Seminary
Of the Presbyterian Church At
Alleghany, Pennsylvania.
The Present Church Edifice Stand-
ing in 1909 Was Erected Under
His Pastorate And Through His
Efforts In 1851
Born March 21, 1820
Died July 16, 1883
Erected By His Son W. H. B.
“To Be Spiritually Minded Is Life”

On the 4th of January, 1872, the Rev. David Magie, of Penn Yan, was called as pastor to succeed Dr. Hornblower. The congregation was divided between the Rev. David Magie and the Rev. Henry M. Booth, of Englewood, and it was not until several meetings had been held that a choice was made. The Rev. David Magie, D. D., was born in Elizabeth, N. J., May 23, 1837. He was the son of Dr. David Magie, pastor of the Presbyterian Church at Elizabeth. He studied at Princeton College and Princeton Theological Seminary and was ordained by the Presbytery of Elizabeth in 1860 and installed pastor of the Presbyterian Church at Mendham, N. J.

Dr. Magie fell heir to a splendid congregation in the very flower of its strength and usefulness. Shortly after he came extensive repairs were made to the lecture room and the church at a cost of \$5,000.00. In 1873 there is a minute of a meeting of the trustees instructing Mr. Bentley to have the hearse building removed. This building stood on Cross street adjoining the lecture room. It was undisturbed until 1886, when, at the time repairs were made to the lecture room which had been gutted by fire,

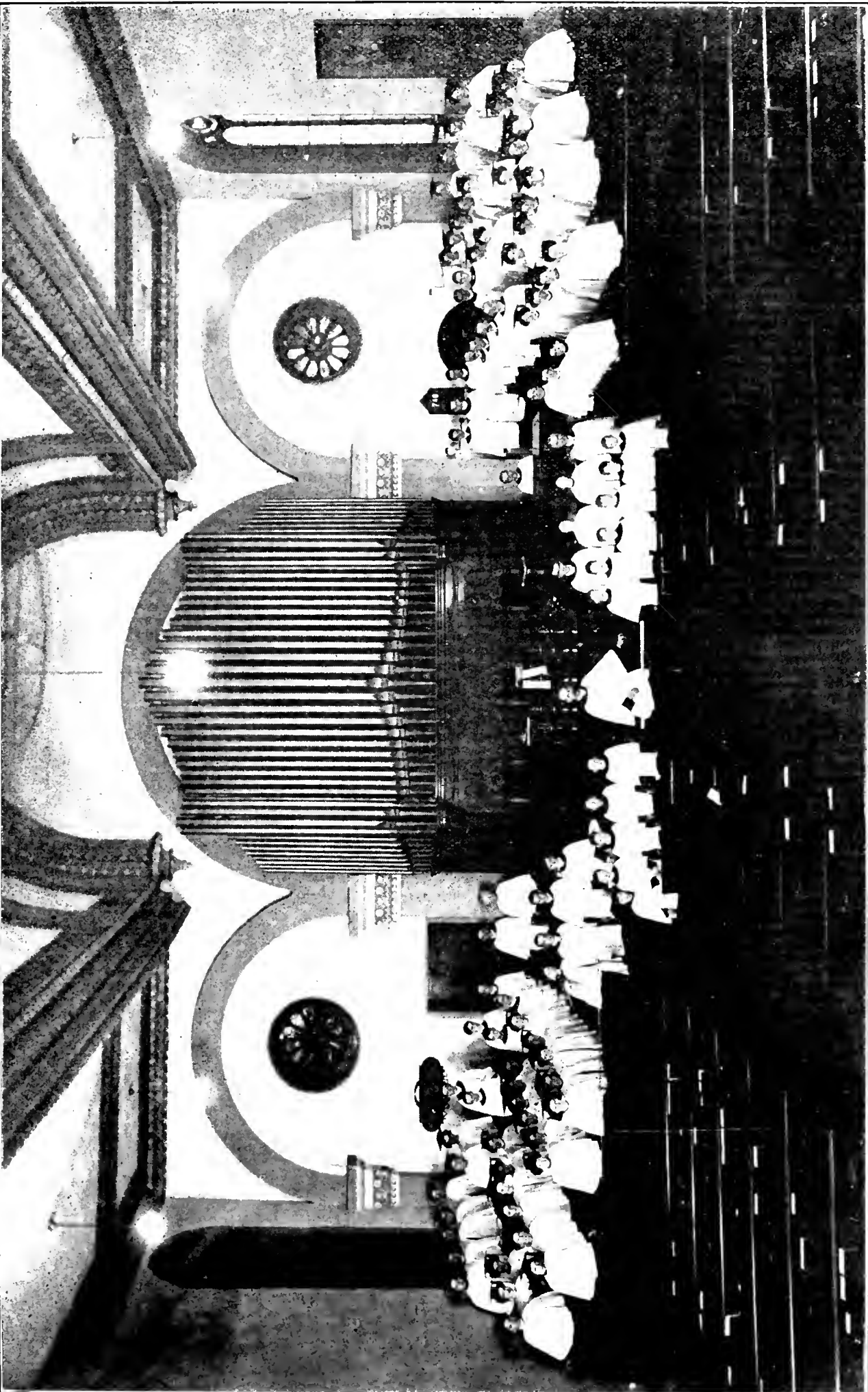
January 17, 1886, it was removed to make room for the present church parlor. In the early days the fire station was on Prospect street. One night some wags took the hose wagon out of the engine house and ran it into the hearse building on Cross street, putting the hearse in the engine house. A few hours later an alarm of fire was sounded and the volunteers rushed to quarters and started down the street with the hearse before they discovered the hoax. It may safely be said that the hearse had never before made such a fast trip.

During Dr. Magie's pastorate the furnace was a constant subject of debate with the trustees. Different contractors had been consulted about it, and on August 28, 1883, the following report was rendered by one of them: "I have no doubt that you can burn enough coal to satisfy your people by burning it when you want to use the room instead of wasting it three or four days in advance."

The Westminster Presbyterian Church, of which the Rev. David W. Hutchinson is now pastor, had its beginning when James Angus, a member and trustee of the First Church, deeded to the trustees of the First Church the present site on Spring street, on November 20, 1873. For many years a mission Sabbath School was conducted there by members of the First Church. On December 9, 1888, the trustees conveyed to the Westminster Church all the interests of the First Church in the Spring street property. The Westminster Church was organized as an independent church in 1881 by a colony of thirty-six persons who went out from the First Church.

On May 24, 1886, Dr. Magie resigned the pastorate to accept a call from the newly organized Church of the Redeemer. Residential conditions had changed greatly since the First Church was built and many of the members of the congregation had removed to what is now called the Eastside. Dr. Hornblower as early as 1870 advocated the establishment of a church in that part of Paterson. At that time a committee composed of H. A. Williams, Benjamin Salter, E. T. Bell, Andrew Derrom, F. C. Van Dyk and George Coulson brought in a report favoring the erection of

THE CHURCH CHOIR





a church provided that all give, "and give till they feel it." Apparently all were not willing to give until they "felt it," for the plans were not carried out. On the 3rd of November, 1883, the Session and Trustees of the First Church met to consider the offer of Mrs. Mary Ryle of lots on Broadway for a new church. On May 16, 1884, a meeting was called of all those favoring the establishment of a Presbyterian Church on the corner of Broadway and Graham avenue, at the Auburn Street Congregational Church. Socrates Tuttle was appointed chairman, and Henry A. Williams, Eugene Stevenson, Socrates Tuttle, John S. Barkalow, Stephen Van Winkle, and William W. Evans were appointed a committee to take steps to incorporate the proposed church. At a meeting held in the office of Garret A. Hobart, June 9th, 1884, the board of Trustees organized and adopted the name "The Church of the Redeemer." The cornerstone of the church was laid July 2nd, 1885. On the 10th of May, 1886, the Session of the First Church granted letters of dismissal to ninety-one persons to unite with the newly organized church. At that time the Session adopted the following minute:

"After many years of a lovable and Christian union a friendship has grown among the members of this church commencing, much of it, from infancy, running through youth, middle age, and to the riper years of maturity. In the Providence of God necessity has compelled a division which we pray may redound to the glory of God, the growth and prosperity of His Kingdom on earth, the spread of truth and purity, and the prosperity, both religious and material, of the people of both Churches."

On the 4th of June Dr. Magie announced to the Session that he had accepted a call to the Church of the Redeemer. Dr. Magie continued to serve the Church of the Redeemer until he resigned the pastorate in 1907. He then removed to New York where he lived with his son until his death in 1910. A tablet has been erected to his memory in the Church of the Redeemer. Dr. Magie left behind him a long record of faithful and efficient service in the two churches in Paterson. He is remembered particularly as a pastor. He held places of honor and trust in the Boards of the

Presbyterian Church and was a trustee of Princeton Theological Seminary.

The loss of its pastor and the removal of almost one hundred members was a severe blow to the First Church. On September 23rd, 1886, the congregation called the Rev. C. A. Rodney Janvier, of Trenton, N. J. Mr. Janvier declined the call, giving as his reason that he was pledged to India. After many years of labor in India Dr. Janvier returned to America and became pastor of the Holland Memorial Church, Philadelphia, Pa. Once again he has heard the call of India and this year goes back to his first love. On December 7, 1886, the Rev. Franklin E. Miller, pastor of the First Presbyterian Church, Easton, Pa., was called to the pastorate.

Franklin E. Miller was born on the 15th day of February, 1843, at Pleasant Ridge, Ohio, where his father Rev. Samuel J. Miller was pastor of the Presbyterian Church. In 1864 he was graduated from Miami University, Oxford, Ohio. The passion of the Civil War was then over the land, and the young bachelor of arts secured a military commission and served in Louisiana as colonel of the 17th Infantry (colored) United States Volunteers. At the close of the war he entered Princeton Theological Seminary and was graduated in 1868. On July 14, 1868, he was ordained and installed pastor of the Presbyterian Church at Asbury, New Jersey. There he labored until 1871, when he was called to the pastorate of the First Presbyterian Church of Easton, Pa. After sixteen years of distinguished service in that church he was called to the First Church, Paterson, in December, 1886.

Dr. Miller became pastor of the First Church when it was entering upon the most critical period of its history. The members who had withdrawn to form the Church of the Redeemer were soon followed by others who found that church a more convenient place of worship. Not only the membership of the church, but its revenues had been sadly depleted. To Dr. Miller, therefore, there fell the difficult task of creating practically a new congregation. His ministry was zealous and his qualifications of a



SOCRATES TUTTLE MOSAIC

high order, but to him and to many of his fellow workers it seemed advisable after more than ten years of labor to sell the property and remove to a more residential portion of the city. On the 5th of May, 1898, the Rev. Charles D. Shaw, D. D., presided at a joint meeting of the Sessions of the First Church and the Second Church, when a proposal was made for the establishment of a collegiate church. Chapels were to be established at West Paterson, Totowa, and Albion Place, and the property of the First Church to be sold. Nothing came of this proposal. At a congregational meeting June 15, 1899, by a vote of sixty-six to sixty-five the trustees were instructed to sell the property when a suitable offer should be made. The deed of 1844 provided that the property should revert to the Township of Paterson when no longer used for the purposes of Presbyterian worship and instruction. However, legislation was secured giving the congregation full right to sell.

After a brief illness, Dr. Miller died on October 4th, 1905, in the sixty-first year of his age and of his ministry the thirty-sixth. The funeral service was held in the church on October 7th. Dr. Miller was a preacher, pastor, and presbyter of the highest merit. No minister could desire better things to be said of him than are said of Dr. Miller by the members of this church where he labored for nineteen years. A bronze tablet, the gift of the congregation, erected on the wall to right of the pulpit, recalls his memory and bears this inscription:

In Memory Of
REV. FRANKLIN E. MILLER, D. D.
Pastor of this church from 1886 to 1904

On the 11th of February, 1904, the Rev. C. E. Macartney a licentiate of the Presbytery of Philadelphia, and a member of the Senior class at Princeton Theological Seminary, was called to be the eighth pastor of the church. Clarence Edward Macartney was born at Northwood, Ohio, September 18, 1879, being the youngest child of the Rev. J. L. Macartney, D. D., a minister of the Reformed (Covenanter) Presbyterian Church.

In 1880 his father removed to Beaver Falls, Pa., where he was for many years professor of Natural Science in Geneva College. There, in the best of Christian homes, Mr. Macartney spent the first fifteen years of his life. In 1897 he was graduated from the Pomona College Preparatory School, at Claremont, California. In 1901 he was graduated from the University of Wisconsin. After a year spent in travel and newspaper work, Mr. Macartney entered the Theological Seminary at Princeton. He was the fourth son of his family to enter the ministry of the Presbyterian Church. The oldest brother, Ernest L., is pastor of the First Presbyterian Church of Cashmere, Washington; John Robertson, the First Presbyterian Church at Bellingham, Washington; and Albert J., the Kenwood Church, Chicago, Ill. The four brothers in the ministry attribute their choice of a life work to the influences which surrounded them and the example set before them in the early home at Beaver Falls. With one voice they confess together, "My father's God, I will exalt him."

On the 26th of October, 1905, the Rev. Clarence Edward Macartney, M. A., was ordained and installed pastor of the First Church. The Rev. John DeWitté, D. D., of Princeton Theological Seminary, preached the sermon. The Rev. J. L. Macartney, D. D., made the prayer of ordination. The Rev. David James Burrell, D. D., LL. D., delivered the charge to the pastor and the Rev. Charles D. Shaw, D. D., the charge to the congregation. Mr. Macartney still remains in the pastorate of the church. In concluding this historical sketch he desires to bear witness to the kindness and Christian courtesy with which the members of the First Church have encouraged him to labor in the Lord.



THE SESSION IN 1913

CHAPELS.

ALBION PLACE

The Albion Place Chapel began its history on September 8, 1891, when a Sabbath School was organized. Previous to that the Session had recommended the purchase of the present site on the Notch Road. The Albion Place Chapel, beautiful for situation, has a band of faithful and devoted workers who have kept the light of the Gospel burning brightly on the high places of Paterson. The Rev. George Coulson is at present in charge of the Chapel.

TOTOWA

The Totowa Presbyterian Chapel was born on January 8, 1899, when sixty-five persons met in the old school house on Sherman avenue and organized a Sabbath School. The new school was taken under the care of the Session of the First Church. Dr. Franklin E. Miller, then pastor of the church, was ambitious for Presbyterianism in Paterson and planned for chapels on Albion Place, Totowa, and West Paterson. When Mr. Macartney became pastor of the First Church, Mrs. Jennie T. Hobart, the widow of the Vice President, presented to the Trustees of the First Church the property on Sherman avenue where the Sabbath School had been meeting. This gift was followed by another of \$2,500.00 in cash. Thus the present handsome property of the Totowa Chapel was made possible. The church was dedicated April 7, 1908. Among the ministers who have served there are the Rev. Robert Knox, now a missionary in Korea, the Rev. Howard Mulholland, recently deceased, the Rev. Harry Harris, and the Rev. O. M. Demcott, now pastor of the Third Presbyterian Church, Paterson, N. J.

ITALIANS

The Synod of New Jersey has instituted a work among the Italians of Paterson. The services are held in the Chapel of the First Church and are under the supervision of the Rev. Carlo Altarelli, M. A., who during the few years he has been in Paterson has won for himself a place of leadership and influence among the many thousands of Italians living in Paterson.

SYRIANS

Mr. Abdu Gorab, formerly a teacher in our Presbyterian schools in Syria, and a Christian gentleman who has gained the esteem and confidence of his friends in the First Church, conducts a Bible Class every Sabbath afternoon for the Syrians resident in Paterson.

MEMORIAL HALL

In October, 1907 the church was refitted and a new organ installed. In 1908 plans were formulated for the erection of a new building between the church and the chapel. Mrs. Jennie T. Hobart made an initial gift of \$2,500.00 and this was followed by a generous response from the whole congregation. The new building, known as Memorial Hall, was formally dedicated in January, 1909. In the basement there is the social room, with bowling alleys, shuffle board, billiards, etc. On the first floor a large room for the junior department of the Sabbath School and robing rooms for the choir. On the second floor there are rooms for the primary department of the Sabbath School and the pastor's retiring room. The building could not have been dedicated free of debt had it not been for the generosity of Mr. A. W. Barnes and members of his family.

GIFTS TO THE CHURCH

The Devereaux Fund, Mary Rice Devereaux, on the 12th day of August, 1866, made the following bequest to the church: "In compliance with a promise long since made to my mother, I give to the Trustees of the First Presbyterian Church or Society in the town of Paterson, Passaic County, New Jersey, the sum of one thousand dollars to be held by them in perpetuity, and the interest and income thereof to be applied by the said trustees in their discretion, towards the education of young men for the Presbyterian ministry."

Mary Rice Devereaux was the daughter of Peter and Sarah Colt. On January 14th, 1815, she married John Devereaux, a Roman Catholic, of Utica, New York. Twenty years after her marriage she embraced the faith of her husband and became a Catholic. She died at Utica, August 7, 1868. The Rev. Wil-



THE ITALIAN SABBATH SCHOOL

liam McNulty, priest of St. John Baptist's Church, Paterson, preached the funeral sermon. Mr. Robert Findlay, son of our Clerk of Session, Mr. John Findlay, a candidate for the ministry and a student at Wooster University, Ohio, is the present beneficiary.

Geneva College Scholarships. In 1912 Mr. and Mrs. A. W. Barnes and Mrs. Jennie T. Hobart established two scholarships, each of one thousand dollars value at Geneva College, Beaver Falls, Pa., for the education of worthy young men or young women, it being understood that applicants from the congregation of the First Presbyterian Church, Paterson, New Jersey, should have the first claim on said scholarships.

Mary Sansworth. In 1896 Mary Sansworth, a member of the church, left \$500.00 to the trustees to be invested for the benefit of needy members of the congregation.

Henry White. On April 9, 1853, Henry White left a will in which he provided that in the event of his son William dying without heirs, his property should be given to the Trustees of the First Church and the income from it used as a relief fund for the poor.

The Fisher Tablet. Given by the grandchildren of Dr. Samuel Fisher.

The Hornblower Tablet. Given by William B. Hornblower in memory of his father.

The Henry Clark Tablet. Given by the children of Henry Clark, long an elder in this church and son of a charter member, John Clark.

The Corner Stone Tablet. Donor unknown.

The Franklin E. Miller Tablet. Given by the congregation.

The Brass Reading Desk. In memory of Dr. Miller by the Y. P. S. C. E.

The Brass Pulpit. Presented to the church by John Clark.

The Socrates Tuttle Mosaic. Presented to the church by Mrs. Jennie T. Hobart.

The Sarah Colt Tablet. In memory of the founder of the Sabbath School. Erected by the children of the Sabbath School.

The Communion Service. Presented to the church by Mrs. Mary Ryle.

Memorial Windows. The Mary Shield Barnes Memorial. Presented by A. W. Barnes. The John Bentley Memorial; given by Martha Bentley. The Worden Memorial, given by George H. and Mary Worden. The Minnie Graham Howden Memorial; given by Peter Howden.

The McMullen Tablet.

I. N. R. I.
Sacred
To The Memory Of
THE REVEREND ROBERT McMULLEN
And His Wife
SARAH COLT PIERSON
They Sailed From the United States
As Missionaries Sept. 12, 1856;
And Were Stationed at Futtehgurh,
Northern India; in Their Flight
During the Sepoy Mutiny,
They Were Taken Prisoners
And Put to Death at Cawnpore
By Command of Nana Sahib,
June 10, 1857.

“There is no man that hath left house,
or brethren, or sisters, or
father, or mother, or wife, or children,
or lands, for my sake, and the gospel’s.
But he shall receive an hundredfold now
In this time, with persecutions,—and
in the world to come eternal life.”

Mark 10:29, 30.

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